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CHURCH HISTORY

PECK, W. G., *The Coming Free Catholicism*. New York: Macmillan, 1919.
160 pages. \$2.00.

This is a well-written contribution to the growing literature produced by English Free Churchmen in advocacy of a Catholic reconstruction of Christianity. The author describes himself as "still young," but he has already passed from the stage of "liberal" theology, which he criticizes sharply for its indifference to church questions. His profound sense of the poverty and confinement of sectarianism does not blind him to the defects of the churches professing to be Catholic. His view of the Reformation is that of the disillusioned historical student, but he believes with Dr. Orchard that to turn to Rome would be "a disservice to Catholicism." And while "no existing church is capable of catholicising the world," the Free Churches have a peculiar opportunity to give leadership in this direction. Untrammeled by Anglican Erastianism or papal autocracy, they are at liberty to inaugurate the "free Catholicism" which is heralded as the next stage of Christian progress. The projected program will incorporate into Christianity both the element of natural religion expressed in Catholic ritual, and the intellectual and spiritual freedom which Protestantism has asserted.

J. T. M.

PRACTICAL THEOLOGY

ATHEARN, WALTER SCOTT. *Religious Education and American Democracy*.
Boston: Pilgrim Press, 1917. xii+394 pages. \$1.50.

Intelligence and godliness as the common possessions of the whole human race are essential to the world's safety. The American public-school system is the way to the realization of intelligence among its people; the church and the home must teach religion to the people that the second essential may be attained. The author's problem is the organization of the necessary religious education for the American democracy. The underlying principles for the solution of this problem are (1) the correlation of the work of the church schools with that of the public schools; (2) community systems of religious education resting upon permanent, co-operative, religious organizations within the communities; and (3) the unification of existing agencies for religious education, such as the International Sunday School Association, the Sunday School Council of Evangelical Denominations, etc. One chapter is given to the responsibility of those colleges which are of church origin for courses in religion and for the religious growth of their students.

While this volume is not so pretentious as the title would suggest, it does do what the author advertises in the introduction, namely, it drives home the principle of the religious education of every citizen; it gives a good idea of what has been done in this direction in the various endeavors to organize systems of religious education; it gives a survey of the available literature on the subject; it gives a vigorous shove toward the goal which religious educators are seeking.

F. G. W.